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SPECIAL ARTICLES :

A Suggested Plan for Church Union
Rev. Stanley Jones, D. D.

An American Evangelist in Korea
Rev. Harry P. Dunlop, D. D.

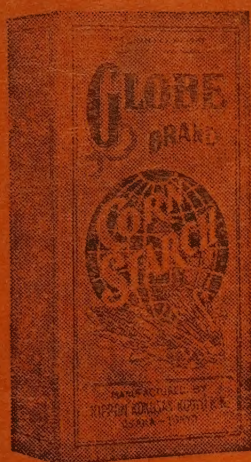
Aid for Korean Farmers
Mr. D. N. Lutz, M. S.

The Chinese Church Carries On
Rev. Roscoe C. Coen

Simeon, a Korean Christian Mystic
Rev. V. W. Peters
(chapter three)

MARCH, 1936.

SEOUL, KOREA.



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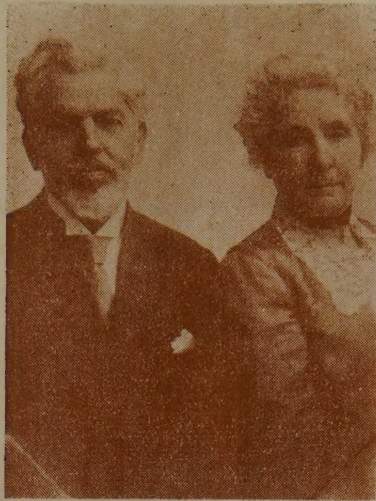
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THE CHRISTIAN LITERATURE SOCIETY OF KOREA



Above: Chinese Christians and others at the grave of Miss
M. J. Quinn who died Aug. 31, 1934. (Page 53)

Below: Rev. Harry P. Dunlop, D. D. and Korean interpreter, conducting
an Evangelistic Meeting in the Second Presbyterian
Church of Sinwiju in the Fall of 1935 with 3500 present (Page 49)



Above: The Late Rev. Mr. and Mrs. Malcolm C. Fenwick who died in Wonsan, Korea. (Page 62)

Below: Mr. D. N. Lutz and students harvesting barley and potatoes in Pyengyang. The gate in the background near the mission compound is the oldest structure in Korea, having been erected during the reign of King Sung Jong, 982-997, A. D. (Page 50)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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VOL. XXXII.

MARCH, 1936

No. 3

Church Union

IT WILL NOT seem out of place for the editor of the Federal Council of Missions magazine to the express himself once more on the question of church union as related to Korea.

Not unfrequently when Opportunity knocks at our door and we do not admit her, she never knocks again. As regards church union she has not knocked for twenty five years and there are no indications that she will do so soon.

Not before nor since has the time seemed so ripe for church union in Korea as following the Great Revival of 1907. The movement towards union was strong; there were but two large Protestant denominations, the Methodist and Presbyterian; the Korean Church was in its formative period, etc. But enough of the missionary leaders on both sides hesitated, held back, and opposed so that the door to union was shut not to be opened since. As the Scriptures indicate, a proselyte is apt to be a strong partisan. At least, our Korean church leaders as denominationalists, play the game well.

A quarter of a century ago we could have had the Protestant Church of Christ in Korea with much gain and nothing essential lost. We could have it yet but are not likely to try again.

Had we followed the leading towards union in 1907-10, we would have avoided tendencies towards extreme types of modernism and

fundamentalism now apparent; we would still have one union hymn book and the threat on both sides to break down the present division of territory would not have been made.

Those who still think that denominationalism is better, have what they want. Those of us who were disappointed that the enthusiasm for union was quenched can still as denominationalists do a worthwhile work in spite of the handicaps that denominationalism imposes upon us.

Like those who believe in and work for a warless world, church unionists can rest assured that their dream will ultimately come true; if not in this world, then in the Promised Land. Sometime in the future the differences will disappear. We will be one, not only in spirit but organically one.

In that good time the urge to union cannot be stifled by saying, "the time is not ripe", "let us go slow", "we cannot force union", "the important thing is to have unity of spirit"-shibboleths that have blocked union over and over again.

As we begin the second fifty years of Protestantism in Korea, factionalism lifts its head within the Church and among the Korean people. We should be willing to let the revival for which we are praying obliterate differences which are not according to the Spirit of Christ. Otherwise the revival will not come and the taking of this land for Christ will be delayed.

A Suggested Plan for Uniting the Christian Church

STANLEY JONES



EDITOR'S NOTE: This study of the possibility and feasibility of church union in India by Stanley Jones, was sent to us by Mrs. C. S. Deming from America. An article of this kind by one of the most outstanding evangelical Christian leaders of this generation, is worthy of our careful consideration at a time when we are thinking that church union in Korea not only cannot be consummated but also when we must admit that several of our mission and church union efforts have failed or at least are not succeeding very well. The parts relating particularly to India have been deleted so as to make the article general.)

"The matter of Church Unity has been running through my mind a great deal of late. We have made such little progress. We laboriously try to fit in claim with claim and idea with idea. It is a slow business, and after we have made these delicate adjustments I wonder if we have what we really want. It all ends in a patchwork. The writer has watched these negotiations going on year after year with little progress made. The fact is that we are making too complex, something that in reality is very simple.

There are three facts which stand out from the situation. The first is that the Christian Church is really the most united body on earth, if it only knew it. We have noted that when the Christians of all brands drop down beneath the level of organization and Church polity, down to the level of experience, there the Christians are the most united body on earth. We share the same life. We are one in the deepest thing in life, namely in life itself. We share a common life in Christ. We do not need to seek for unity, we have it, at the center. We are divided at the margin, but not at the center. We have then the strange anomaly, that the people who are

most united at the center, are most divided at the margin. But, however many those marginal differences are, at the center we are one. This is a fundamental and worthwhile unity, and it is real. We must hold to the central fact.

The second fact which has emerged from my experience is that the saints are about equally distributed through all the denominations. No one denomination seems to be the particular channel of grace. God is apparently using all denominations and is giving Himself through them all. If you should ask me in which denomination I felt the saints were most thickly congregated, for the life of me I could not tell. There is no denomination which has a corner on the saints. God sometimes works through the denominations, some times in spite of them, but never exclusively or particularly in any one of them. If that statement hurts our denominational pride, it may help our Christian humility! Therefore all claims of special and exclusive validities are being proved untrue by the very facts of life. The results witness to the fact that God is not confined to any particular group. We may argue and protest, but in the end we will have to come to the place where the facts are driving us, namely, that the question as to what denomination we are in does not settle how much Divine grace we have received. Divine grace seems to come sometimes in spite of the denominations and sometimes through them.

The third fact which emerges is that while there is an underlying unity which is very real, there are divergences when it comes to the expression of this underlying unity of life. Some express it in the simplicities of the Friends and others in the complexities of the High Churchman, with variations between. We have then, very real divergences in the expression of this common life. These divergences are seen in forms and ceremonies and

A SUGGESTED PLAN FOR UNITING THE CHRISTIAN CHURCH

in varying views of the ministry, and so on. We must not slur over these divergences. They are there. It is no use to say that they should not be there. The fact is that they are there, and will probably stay there. For we are not all made alike.

The three facts which we have then are :— we are united in the most profound way, namely in experience ; that unity of experience is distributed through all the denominations with no apparent special validity in any one to the exclusion of the others ; we have a real divergence in the expression of that underlying life. Any scheme of unity which will stand the test of time must take into view these three stubborn facts and provide for their place in the scheme of unity.

There are two ways in which we may strive for unity. The one is to select one of these diverse expressions of the Christian life and polity and take that one as the one around which we shall be unified. We may compromise here and there, but in the end one type will prevail. There will be one that will be central and the rest will fit into it. That unity, of course, means absorption by one special type.

There is another way to move toward unity. It is to recognize these three underlying facts and to provide for them. Suppose then the Christians should say: Since we are one in Christ inwardly we should be outwardly one in Christ. The central thing is not that we are Presbyterians, or Anglicans, or Baptists, or Lutherans or any other, but the central thing is that we are Christ's. Since we belong to Christ then we should all belong to the Church of Christ. We shall therefore all drop our labels, which are marginal labels, and take the one which expresses the central fact. We shall all belong to "The Church of Christ." That shall be the one name that outwardly unites us, for it is the one name that expresses the inner fact of our unity. All Christians belong to Christ, therefore all Christians should belong to "The Church of Christ." That shall be our name, for that expresses the facts.

But while we have unity in experience we have diversity in expression. We must provide for that diversity in our unity. We will not pick out any one of these expressions and make that central, but we will provide for each type with frankness and without camouflage. Under this general unity of our belonging to "The Church of Christ" we will recognize many branches. On all our letter heads would be the over-arching words, "The Church of Christ," while in the corner down beneath would be Methodist Branch, Presbyterian Branch", etc. These branches would be in the corner and in the margin, for in fact they would be just there in our thinking. The central over-arching thing would be that we are members of "The Church of Christ."

Each branch could keep its expression of its corporate life which it now has. If in its organization it now has bishops it could keep them and be free to look on them as it likes. If the branch has no bishops and has no desire for them, it could carry on as it now carries on. Each could be free to hold what it has, unless it desires to exchange what it has for something it sees in some of the other branches better suited for the expression of its life. A rich diversity would thus be held under a glorious unity. In this way we would be complementary and there would be a great deal of cross-fertilization of each other. For, once in the family circle, we would grow more like each other.

The first thing each branch would do in coming into the unity would be to recognize itself as a branch and all other members of the unity as branches. Each would feel that it is an integral branch, and yet that there is something bigger than each, "The Church of Christ". That would not mean that we would be called on to approve of every thing in every one of the branches.

The movements for unity which are now going on among particular denominations could go on. They need not be stopped. If they came together and amalgamated some of

the different branches, then there would be just so many fewer branches in "The Church of Christ." Even after the consummation of "The Church of Christ" the process of unifying the different branches could go on, if desired.

This unity in the Church of Christ would not be a mere federation, any more than an Army is a federation made up of regiments. There is a unity there with a central command—that central command is Christ. He it is that binds us together.

But this Church could be bound together visibly by a General Assembly. The different branches could carry on their local branches on the principle of States' Rights", or "Provincial Self-government." But they would be bound together in a central organization which could be named say, a "General Assembly" or General Council. This General Assembly would be composed of delegates selected from the branches according to the number of the particular branch. Each branch could have a minimum representation. A General Assembly of from five hundred to one thousand delegates meeting once in two or four years would be listened to when it gave its pronouncements on great questions. There would be a sense of solidarity to the whole of the Christian Movement. The decisions of this General Assembly could be not mandatory, but recommendatory to the different branches, unless the branches decided otherwise.

The National Christian Council could be converted into the executive of "The Church of Christ." To it could be committed the ad interim executive work of the General Assembly,

In regard to the passing from one branch to another, each branch would be free to make such regulations governing this as it may desire. Some branches would accept without rite or question, members in good standing from all other branches. Some would require them to undergo certain further rites. The same with the ministry of the

branches. We see the possibility of a unity through this plan which would take in everybody, and the possibility that it could be done in a comparatively short time.

The advantage of such a plan of union would be that: (1) It would let us face the world with a Unity which would probably be the most widespread that has yet been accomplished. There seems to be no real reason why practically all the Christian bodies could not go into such a unity. (2) It could be accomplished at once without years and years of haggling and compromising. (3) It would involve no great readjustment of financial arrangements. Nor would it involve any great readjustment of machinery. The National Christian Council could very naturally be transformed into the Executive of the General Assembly. (4) It would allow every one to hold what is beautiful and vital in his heritage, but at the same time it would open the door for a closer sharing of these things with each other. (5) It would fulfil Christ's prayer that "They may be one." (6) It would demonstrate to the world that religion can be a living united force. (7) It would enable the branches of "The Church of Christ" to say.

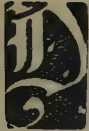
Here we enter a fellowship:
Sometimes we will agree to differ;
Always we will agree to love,
And unite to serve.

I am persuaded that the next great step in evangelization is the uniting of the Christian forces. Nothing but a truly united Church can meet the situation.

Christians, unite! We have nothing to lose except our dividing walls! Most of our denominational dividing walls have lost their significance. We all belong to one owner—Christ. The Kingdom is one, and everyone who is a member of that Kingdom is my blood brother. Let us then take down our walls. If we do not take them down, then coming events will shake them down. For the days ahead of us will demand unity and if we cannot show it, we shall be put aside as irrelevant."

An American Evangelist in Korea

HARRY P. DUNLOP

R. DUNLOP is a member of the Wichita Falls Presbytery, Texas, of the Presbyterian Church, U. S. A. He has been an evangelist for many years in the central part of the United States. He is now spending from one to two years visiting mission fields and has been in Korea since July, 1935. He has conducted a number of evangelistic meetings in Seoul, Pyengyang, Syenchun, Euiju. His main purpose in writing this article is to give information to the Church in America EDITOR.

How would you feel to be the only foreigner in a town of 5,000 with only one man able to interpret for you? Well, even if I can't speak Korean, I can smile at the people, and now the kiddies of the kindergarten come and bow most politely, addressing me as "Mok-sa," which means "Pastor"; they even take my hand and walk with me.

A delegation including the pastor from an other city have called upon me three times now, earnestly requesting a meeting for their people. They promise an audience of 2,000 and more. In three weeks I held 63 meetings and have not had a day off now for weeks and weeks.

I am holding special revival services in a church where 2,000 people pack the building, all women, and 1,500 men pack another church, and thus I have two services a night. We have scores and scores of converts to come out in open confession of faith in the Lord Jesus Christ.

The Rev. Mr. Lim, my interpreter, is wonderful and it seems as easy as preaching to people in America. We have been working together now for five weeks. I have calls from many cities in Korea and could stay here years in evangelizing.

The people sit on the floor, leaving their shoes in the hallway. When they pray everyone bends over flat on the floor. It is a won-

derful sight. Everybody brings a Bible and song book to church. Religion is real to them and they enjoy it.

I never witnessed such an inspiring sight as the great "sea of faces" looking up at me in the revival meetings of Shingishu (Sin-eiu-ju). Think of 3,500 present as you look at the picture. The Korean pastor, Rev. Mr. Youn, my interpreter, is a Princeton Seminary graduate. What a joy it was to work with him. Any one can have wonderful revival meetings when the rule is to have early morning prayer meetings at 5 A. M.

After a series of revival meetings with a church, the members give me a feast and in a most formal address in Korean, make me a present of silver choosticks and a spoon in a silk case with Chinese characters on the same which wish me (1) long life, (2) many sons, (3) much honor, (4) prosperity, (5) peace, (6) happiness. Of course, we sit on the floor and eat from a long table about one foot high.

How thrilling was our preaching on market day (once in five days). Hundreds listened as we preached. We had three native preachers and several lay workers. After preaching for an hour, taking turns, we called for converts, and as the men came forward we turned them over to the different workers to instruct them in the plan of salvation, repentance, faith in Christ and obedience, and then got their names and gave them each a gospel. The whole life of many Koreans centers in the church and in the Christian school and home.

The churches are large in membership in Korea and Sunday schools of from 1,000 to 1,500 and more are common. Many churches have three sessions for Sunday school to accommodate the crowds. The Korean church is a Bible loving church and because of their loyalty to the Word, it makes evangelism most popular and easy.

Aid for Christian Farmers in Korea

D. N. LUTZ

THE HELPS TO be mentioned in this paper are equally applicable to Christian and non-Christian farmers. I suggest this for Christian farmers because it is among them that we as missionaries have friends and co-workers who will follow our suggestions.

The Federal Council approved the Rural Work Committee's recommendation that this year we concentrate our efforts among the farmers upon the promotion of the growth of potatoes, peas and beans.

Potatoes, peas and beans are represented by the letters PPB. Each farming family should make a beginning with at least one of these suggested crops.

PPB are recommended to be grown chiefly for home consumption rather than as cash crops. The advantage to the farmer consists in the fact that from a given unit of land any one of these crops will produce from two to four times as much food, i. e. two to four times as many calories, as any of the staple crops. In making this statement we need not except even rice. Now, consider this fact for a moment and glimpse the value of growing such crops and especially the value to the poor farmer who, at high rate of interest, is obliged to borrow money at seeding time and later borrow money for food while his crops are maturing. PPB not only produce more per acre than the staple crops but they may be grown to provide food for the family as early as June first. Thus, one month before the usual crops are read for harvest, the farmer may begin to enjoy the fruits of his own labor.

With a few green peas and sizable potatoes taken from my garden on June second, I started for the country. Not only did I observe the garden space near the homes but, displaying my edible products, I inquired, "Have you any fresh vegetables to eat now?" Every

where I was met with surprise. As for peas, none of the families had ever seen or heard of them. One man was growing potatoes yet none were large enough to use at that date. Some of the land which should have been producing vegetables was sown to barley. Many of the homes were surrounded by enough idle land to feed the family for one month had it been farmed intensively with potatoes. No doubt a survey among Christian families would make a better showing, but the fact remains that the country people do not know how to grow enough vegetables.

The crops suggested by PPB are, unfortunately, not popular with the Korean people. They do not know of the possibility of high yields and their use for food has not yet become a habit. They have generally looked with disdain upon the potato. They consider it the "poor man's food" and as something to be avoided if possible. Even in the mountains, the farmers feel very sorry for themselves because they have "nothing but potatoes" to eat.

In the cities, however, the attitude toward eating potatoes is rapidly changing. For example, in the city of Pyengyang during potato digging season, every morning about sunrise, the streets approaching the potato market are jammed full of Koreans, with their baskets, eager to buy potatoes which at that time are much cheaper food than rice or millet. The farmer too, will appreciate the potato, also peas and beans, when he understands that their use as food is an advantage in the diet of his family and that their use will release for sale more of the staple cash crops than could possibly have been grown on an equal area of land.

"Why do you dig your potatoes before they have finished their growth?", I asked a farmer one day. He replied, "I have nothing else to eat. Barley is not yet ready. It is too bad

to have to dig them now but I am digging only what I need each day".

Then I showed him how he could avoid loss by carefully removing the soil above the potatoes, pick out only the larger ones and leave the tops, roots and small potatoes to continue their growth undisturbed. Experiments have shown that this method of digging potatoes early, does not reduce the total yield if carefully done. Truly, the potato is the "poor man's food" not because it is poor food but because of the possibility of high yield at the time when most needed.

How can we make PPB popular with the farmers? A ready cash market for potatoes like that provided for corn by the Corn Products Company in Pyengyang would do the trick. The farmers are more easily persuaded to produce for sale than they are to produce for home use. Many farmers have been helped to grow corn profitably by the introduction of American varieties and better methods. A ready market has made them eager for this help. We must first create the demand among the farmers themselves by explaining and demonstrating the advantages then we will find them as eager for instruction in better methods of producing PPB as the corn growers have been for help in corn growing.

It is not necessary for the farmer's family to go on a potato diet. Potatoes can be easily stored and used a few at a time as desired throughout the summer at least. Winter storage can be cheaply provided.

The writer from 1929 to 1932 taught potato culture briefly to winter classes of farmers in 25 centers throughout Korea. Good reports have come in from many of these but there are many successful growers who have not reported. Let us find the successful potato growers and use them in telling and demonstrating to others the better methods of potato culture.

Nam Chock Variety Best. The variety we have found most productive, best adapted to

all sections of Korea, and of best edible quality is that called Nam Chock imported from Hokaido, Japan. It is often called the Hokaido potato, which has led to misunderstanding since many other varieties are grown in Hokaido. Growers have often suffered loss when a late variety was sold under the name of Hokaido. The Nam Chock variety is oval shape, brown skinned and early maturing.

Use Northern Grown Seed. Better yields are obtained by using northern grown seed potatoes. For this reason it is at present necessary to use seed imported each year from Hokaido. However, home grown seed of the Nam Chock variety selected from the most productive hills and stored in as cool place as possible, will usually give much better results the following year than the home grown variety found in most localities. In the mountains of northern Korea home grown seed of the Nam Chock variety should prove as good or better than the imported seed.

The difficulty of purchasing and transporting seed potatoes is recognized. The Nam Chock variety will be found for sale in all of the larger towns. Many of the myen (twp) and county offices will have seed for sale. If not obtainable locally and not convenient to get them at the nearest city, it is possible that they may be obtained from Pyengyang. It is reported that the supply of seed potatoes in Japan is comparatively short this year. Even though seed potatoes are expensive, it will pay to get a few and make a beginning.

Plant large Seed Pieces. I have observed many failures in potato growing due to the old habit of planting small pieces. Many people dig out the eyes and plant only the eyes. The result is a weak spindly plant and enough potato substance must accompany the eye to give it a good strong start. This requires a piece with a single eye weighing about 1.5 to 2 ounces. Pieces approximating one inch cubes will be about the right weight. Medium sized potatoes cut into four to eight pieces will give the desired shape and size of

pieces. Ten pyung (60 ft. sq) of land will require about 45 sen worth of seed this year. Seed for 300 pyung will cost Yen 12.00 to Yen 15.00.

Select Fertile Soil, preferably where vegetables have been successfully grown. Manure very heavily, plant at barley seeding time in deep furrows. Don't waste expensive seed on poor soil nor waste good soil by planting small seed pieces.

Eight years of experiments and observations have convinced me of the superior value of the potato as a side line crop for all Korea. Thus far the usual potato diseases and insects that so greatly reduce yields and add to the labor in potato culture in other countries, have not troubled us in Korea.

Peas. Ninety five bushels per acre of dry shelled peas were produced at the Soong Sill Agricultural Experimental Farm in 1932. Dry peas are good feed for cattle and chickens. They will produce as much any year and often much more than soy beans which are used for feed. Peas require only the early half of the growing season. On the island of Tatan Li near Pyengyang, all of the farmers sow peas as they would spring barley. The yield greatly exceeds barley. They have been growing them as a cash crop, the government buying them for carrier pigeons. Recently the production has exceeded the demand for this purpose. A few have been fed to cattle. The people were greatly surprised when I suggested that they begin using them as food in early June before the peas become hard. They said, "Farmers are too busy to fool with that kind of thing." It is possible

however, to explain to them that fresh peas are an excellent substitute for red beans (pock) or for soy beans, to be used along with rice or potatoes. Already many farmers in Chulla Nam Do and in Ham Kyeng Pook Do have learned to grow and use peas for food but elsewhere throughout Korea, so far as I have been able to learn, the farmers know peas only as they have occasionally seen them grown by the Chinese gardeners.

String Beans. Eighty five bushels per acre of dry shelled beans were produced at the Soong Sill School. The advantages as stated above for growing peas apply equally well to the growing of string beans, either the pole or bush forms. The imported seeds not only exceed the yields of the beans of this type (tan kong) now being grown in Korea but they are ready for use much earlier since the pods are edible. String beans preserved with salt are relished by Koreans who have tried them. This method of preserving beans should be tried by missionaries and then recommended to Korean families. One missionary served beans of this kind to Korean guests. Later she was asked to teach the method of preserving with salt and now finds a number of families preserving string beans in this way.

Beans and peas when grown for the first time in a new place require inoculation for best results. Simply mix some soil from a previous pea plot with the pea seeds or from a previous string bean plot

Let us use potatoes, peas and beans to help the farmers to help themselves.



The Chinese Church Carries On

COMPILED BY R. C. COEN



WITH THE PASSING of Miss Margaret J. Quinn on August 31st, 1934, foreign missionary leadership for the Chinese Christian Church in Korea ceased. Though the church leaders expressed a sincere desire for such leadership, it has not been possible to find a suitable person to supply it. It is true that the Federal Council's Committee on Chinese Work in Korea still exists, but it functions purely as an advisory committee, and aids in the work chiefly by collecting and distributing funds. The actual work is all done by the Chinese themselves; all success is wrought by their wisdom, zeal, and faithfulness; and all honor belongs to them.

The statistics for the year ending Aug. 31, 1935 show that there are five Chinese Churches in Korea, with a total baptized roll of 104, and with 68 more persons under instruction. Toward a total budget of ¥ 7,093.69 these churches raised ¥ 3,626.87 (an average of about ¥ 21 per member), and the remainder came from foreign funds, viz., ¥ 3,466.82. To serve these churches and to evangelize the unreached districts there are five men, and one woman who are paid workers. Two of the men are ordained pastors, two are unordained evangelists, one is a teacher, and the woman is a Bible Woman who serves all the groups as she is able.

In the Preface to the 1935 Annual Report of the Work of the Chinese Church in Korea, Mr. E. T. Yap, a Christian on the Chinese Consular staff, writes:—

"The Chinese Christians in Seoul form about one per cent of the total Chinese population in town. The number is indeed very small and the position they occupy is generally humble, but they have played an important roll in religious activities under the able leadership of Pastor L. C. Suen. The Church, in all appearances insignificant and humble, com-

prises a handful of members, mostly of manual occupation; but God is with them, and from them shines forth the Light of Truth, of devotion and fellowship. It is to this small group of followers that the Lord one day will say, 'Well done.'

"At the head of the church there is Pastor L. C. Suen, a man of devotion, of courage and of sacrifice. He works hard day and night for the good of the church; his personality commands high respect from all, Christians and non-Christians, foreigners and Chinese. One or two instances may suffice to illustrate how the Church has maintained the Christian fellowship of the early days. Early last year one of the members had his shop destroyed by fire. He lost everything, the work of a lifetime, in a few minutes. The church members came immediately to his assistance with an amount of money sufficient to restore his business. To our surprise this man has not only recovered his lost business but has pushed forward far beyond where he was before. This is not all; he has to-day become a strong pillar of the Church, bringing with him a score of his former pleasure-seeking friends whom he has won for Christ.

"The gate-keeper of the Church is another good illustration to the glory of God. He gets only 12 yen per month, which is all he has for board, clothing, etc. and yet from this small salary he offers two yen each month to the Church. This contribution speaks well for his devotion and love to God. The Church as a whole, comprised of members of humble occupations with monthly incomes ranging from 20 to 40 yen, is able to get an average of ¥ 45 per capita yearly, which proves that each one is doing his or her utmost for the Church and its work."

In addition to the splendid work carried on in each of the five established churches, special efforts were made to reach the

unevangelized and to establish new groups. Last year the greatest effort along this line was made along the coast between Wonsan and Hoiryung. This work was made possible by gifts of money from the men's and women's missionary boards of the United Church of Canada. In writing of this work Miss L. H. McCully says in part:—"A young man, Mr. James Wang, a graduate from a Presbyterian Seminary in Shantung Province, was secured and arrived in Korea, July 1, 1934. Later he started on his first trip through Canadian Mission territory, visiting all the stations and many places between. He was well received and seven groups of enquirers were organized as a result of his trip. Among these enquirers were some who had already been interested through the preaching of an evangelist sent from Seoul for special meetings a few years before, but quite a number of them were learning for the first time.

"His second trip was easier as he knew the places and felt more at home among Koreans and Japanese than on his first venture among them; also he knew that there were Chinese who would welcome him and be ready to receive more teaching. From Wonsan he first went to Sungjin district spending a week in Tanchun and Kunsun, and a month in Sungjin. Here there were 22 men, 6 women, and 4 children who attended the meetings every night.

"Leaving Sungjin, he visited Kilju and Chongjin spending about a week in each place. He then went to Hoiryung where he remained for a month with the group previously started there. A carpenter's shop was the place offered for evening meetings. Each evening nine enquirers came regularly for instruction and a few others came in occasionally. At the end of that time, examinations for church membership were held after which six were received as catechumens and two as enquirers; two of the former were women. These will be the nucleus of a Chinese Church in Hoiryung."

A more recent, and equally successful,

attempt at revival and evangelistic work was carried on by a Chinese preaching band. The following is a report of that work as prepared by Pastor Suen, of Seoul, and translated by Mr. Yap:—

"From September 25 to November 3rd, 1935, the Chinese Christian leaders in Korea conducted joint revival preaching services in each of the churches. With Pastor L. C. Suen at the head, the party included Pastor Chow, of Pyengyang, Mr. H. T. Wang of Fusan, Mr. Y. H. Wang of Jinsen, and others; the places visited were Pyengyang, Fusan, Wonsan, Chemulpo and Seoul.

Pyengyang: the party spent seven days, from September 25 to October 1, in this city. The work they did included lecturing in the street, distributions of religious tracts and leaflets, visits to vegetable gardens and meetings held in church at night. During the visit some 1,000 persons came to listen to the Gospel, of which 20 signified their intention to join the Bible class. An amount of Yen 25 was collected throughout the meetings.

Wonsan: from October 3 to October 9, the party visited Wonsan with their program similar to that in Pyengyang. Meetings were held every night with some 30 persons present. During the visit the party succeeded in winning five persons for Christ and collecting a sum of Yen 26.77

Fusan: from October 11 to 17, the party spent seven days there. In every meeting there were about 30 persons present. Two persons have so far responded to the call. Among the attendants, one should receive our special attention; he was led by a Christian friend, a Chinese, who came from a distance of 25 miles. Throughout the meetings a sum of Yen 40 collected.

Chemulpo: the visit to Chemulpo lasted for nine days, from October 19 to Oct. 27, drawing some 400 persons to listen to us; of these ten have made up their minds to follow Christ. An amount of ¥ 60.00 was contributed.

Seoul: the party spent eight days here, Oct. 27 to Nov. 3, to preach among the Chinese

residents. The total attendance at our meetings amounted to 1000, of whom 20 have expressed their willingness to join us in our Bible class. A collection of Yen 70.83 was made.

From the above five places, the party has drawn 2,000 persons to listen to the Gospel and succeeded in winning some 60 persons to Christ. The collections amounted to some to Yen 220."

The above reports suffice to show the nature, methods, extent, and success of the work among Chinese in Korea. All doors are wide open for the preaching of the Gospel to these people. For what is being done we thank God these zealous Chinese workers, and for those who give money for this work; but it is all too little—only a beginning. Fields white for the harvest cry out for an

extension of the work. Only one in a thousand of the Chinese in all Korea is a Christian. These fine, earnest Christian workers and their small churches are carrying on courageously, but, fellow missionaries and fellow Christians in all countries, they need our help. Already the missionaries in Pyengyang, Wonsan, Chemulpo, and Fusan are giving financial aid to make possible work in their respective cities. Why cannot missionaries and friends contribute to make work possible in other centers where Chinese are to be found in large numbers? For example, in Kunsan, where there are 1,500 Chinese, a worker could be provided for some ¥ 700 per year who could also reach Chunju and other places in South Chulla province. Let us go up and possess the land.

Korean Christians of One Hundred and Fifty Years Ago

CHAS. ALLEN CLARK

Part II

(Continued from the February Number)

AGAIN A BISHOP was appointed, Ferreol, also from Siam. He came quickly across Asia to the trysting place on the border. In the Catholic Seminary in Macao, China, two Korean students, Andre Kim and Thomas Choi, sent there by Maubant in 1837, were studying. A priest in that place named Maistre became interested in Korea and, taking these two Koreans, started for Manchuria. They landed there and met Ferreol. They found the border guards, warned by the past, watching the border so tightly that no one could get in. Back and forth across the long northern border they went hoping to find an unguarded spot, but there was none. The Bishop sent Andre Kim into the country to try to devise there some

method for his entrance. Ferreol went back to Shanghai. Maistre and Thomas Choi stayed in Manchuria.

Andre Kim went into the country, organized a group of sailors who were little more than farmers, fitted up a rude Korean junk and sailed across the sea to Shanghai. They met Ferreol there and with him another priest, Daveluy. After many disappointments, they hired a Chinese junk to tow their Korean junk up the coast to a point opposite Korea. They got about two thirds of the way and a storm came, and broke the tow rope. The Chinese junk sailed away and the tiny Korean boat was left to the mercy of the waves and, for two days was battered and continually on the point of sinking. Then they saw land and, to their

joy, discovered that it was Quelpart, an island off the south coast of Korea. They refitted, crept up along the coast, and at last reached their goal, just five years from the time when Ferreol first reached the border,—five years of continual battling and travelling and struggling.

A few months later, Andre Kim, with another boat went to meet a Chinese junk off the coast in which Thomas Choi and Maistre hoped to come. They and the Chinese junk were seized. Fortunately Maistre and Thomas Choi were not on the boat. Andre Kim and eight of his crew were arrested, however, and slaughtered on the sands near Seoul. Partly because of the discovery of their attempt, the fourth great persecution of 1846 came and there was the same old round of torturings and murder.

All these years Maistre and Thomas Choi had been trying and trying to break their way through the border. In 1853, after having twice failed to get into the country by boat across from China, they succeeded in their third attempt. They had been trying ten years in all to force the border. The next year Ferreol died of disease. Janson got into the country but also died from some sort of insanity. While the Bishop lived, he and his associates worked literally night and day to gather in the believers. In 1855, there were in all 13638 believers.

A new Bishop, Berneux, was appointed and Daveluy was made Coadjutator Bishop. A few months later Maistre died of disease. In the next five years, five more priests arrived but Thomas Choi died of disease. In 1860, there were 16,700 believers. In 1863-4, five more priests arrived but two of those who had come before died of disease. A printing press was set up and thirteen books published.

In 1866, came the great and final persecution. The two Bishops and seven of the priests were arrested and slaughtered. Thousands of Korean Christians were arrested. Torture with the clubs and the dislocating of bones, death by the axe and the rope and strangula-

tion become the order of the day. The word of even one informer was sufficient. Blood flowed like rivers outside the little West Gate of Seoul, and in all the large centers throughout the country there was a great slaughter. Three of the priests only escaped in a small boat and got to China. Again thousands of the Christians took to the hills and one can find their descendants today back in the hills of the province east of Seoul. The Regent, who was on the throne, was determined to smash the Church till it could never rise again. His own wife professed conversion in later years but in these days he was mad for the blood of the Christians, and he poured it out like water and cried for more.

When the persecution ran itself out, it looked as though the Church was really dead. Every foreign priest was dead or in exile. Every Korean leader was dead. The printing press was smashed and the precious books were burned. The churches were all destroyed. For 15 years, even the name of the Gospel was not mentioned except in glee by those who thought that they had won. Then the Hermit Land gates began to be pried open by secular powers and, in 1882, once again those who still held to the faith, began to lift their heads. Today there are in the country about 100,000 Catholic believers and 400,000 Protestants. The "blood of the martyrs has been proved again the seed of the Church."

The story of this marvellous work, as recorded by Dallet, is full of accounts of many Roman Catholic practices of which Protestants do not approve, but these are very minor matters against the great record of great heroism and against the manifestation of the kind of character which even a partial knowledge of the Gospel may produce.

At this time when the Catholic brethren are busy with their special celebration and commemoration of these events, we believe that our Protestant Churches may also take to themselves much joy and pride in the past and reassurance for the future. Those who died

for the Gospel, as they knew it, were our people, Koreans, folks just such as those who make up our churches today. They did not have a very large fraction of the truth as we have it, especially in those years from 1777 till 1836 when there were almost no teachers and practically no literature of any sort beyond a few books in Chinese brought from Peking and laboriously multiplied by hand and distributed. There were no printing presses in those days. It was only a little of the truth that they had yet it gripped them and transformed them and enabled them to face the executioner's axe or rope or torture and not be afraid. What a testimony to the power of the Gospel! We need that sort of testimony today. The Korean Protestant Church needs it.

There was much persecution of individuals by families and clans and villages in the early days of Protestantism in Korea. Hundreds were cast out of their clans. Thousands were driven from their homes and villages, and had their names struck off clan and village rolls. Children were beaten till the blood ran and were disowned by parents. Many had their rented lands, their living, taken from them.

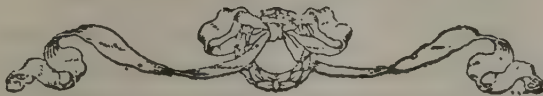
We are largely past those days now and persecution is largely personal or in families. Still we need not expect that things will always be as they are, nor can we be sure that we ought to desire it. Throughout history, the times of non-persecution of the Church have not been its glory periods. Usually those periods have been marked by growing formalism, growing lack of religious joy and enthusiasm, growing doubts, heresies, quarrelling and decreasing fellowship with Christ.

The Church will meet other persecutions. If Communism ever gets its grip on Korea, we would probably again have the blood of the

martyrs flowing. Indeed that time has already come. Just last year Pastor Han Kyung Hi, home missionary of the Korean Assembly, far up in North Manchuria was struck down by the communists and killed because of his faith. At least one of his colleagues fell with him. A Methodist brother was taken a few years ago up near Harbin and another Presbyterian over near Vladivostock.

Communism may bring persecution and so may many other things. The demands of the Gospel are clear. Christ cannot share His throne with any other. There are movements around the world for forming synthetic religions, compounds of Buddhism, Confucianism and even Mohammedanism, and of other religions and cults. Some Western scholars are trying to tell us that all religion is just a "search for God" into which all religionists should enter cooperatively. We do not believe that we are simply "searching for God if haply we may find Him." We believe that we have found Him in Christ who was true God and true Man, and died in our stead to reconcile us to the God whom He revealed.

The message which our Protestant Churches may well take from this celebration of the Catholics is this. Our Korean forefathers, with only a partial view of the truth, died by hundreds rather than deny their faith. They have passed on the torch of truth to us. We must pass it on to future generations. They kept the torch burning brightly though it took them to their death. We shall probably not have that sort of testing during our generation, but if we should, our duty is clear. We are proud of those Koreans of our of 50, 100, or 150 year ago. Let us hope that 50, 100, or 150 years from now our descendants will be equally proud of us.



Simeon, A Christian Korean Mystic

VICTOR WELLINGTON PETERS

Synopsis. Under the love of a Christian mother and the fear of a father, who was violently opposed to Christianity, Yi Simeon grew up in a poor thatched house in busy Marketville. Love won over violence, and Simeon became an earnest believer. Later, while working his way through high school, secret propaganda of communistic students and failure of funds, drove him to a crisis.

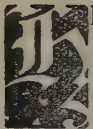
At the crucial moment the Spirit carried him back to the days of his childhood when a saintly mother had bowed over a scanty board and repeated in faith the promises of God. Faith conquered, only to be besieged by a series of trials. Not until after he had begun studying for the ministry was a marked victory gained. At this time he found a new fervor in prayer.

At the point of graduation from the seminary, however, his health broke. It had been prophesied by a seer that he was likely to die before thirty, and the prophecy was about to prove true when an invitation to hold a revival meeting brought him to a decision. God gave him strength for the meeting. His fame went abroad, and henceforth *dying daily* became his method.

Chapter Two

The Faith that Dwelt First in his Mother

(Continued from the February Number)

IS FIRST PASTORATE was in a circuit near the Diamond Mountains called Tong Chun. By changing one Chinese character to another with the same sound, the Christians made the name of their town read, instead of **Stream Communication**, the more suggestive **Heavenly Communication**, or shall we say **Heavenly Communion**?

When Simeon went there, however, he found little of heavenly communion. The church was torn by dissension between two parties, one led by Yu Won Bok, president of the young people's society, and one led by Kim Suk Ho, Sunday school superintendent.

One night Simeon went into the empty church to pray. After some time in the darkness with face to the floor, he suddenly felt the Satanic presence enter a window beside him. Cold perspiration dripped to the floor. His last hour seemed to have come. The horrifying visage drew nearer and yet nearer, as if to devour him. At last in the very clutches of death, summoning all his courage, he cried out vehemently: "Get thee hence, Satan." At this the presence raged and vanished out the opposite window.

Hereupon, as he continued in prayer alone, he seemed to see the same Adversary prowling about from house to house, putting evil


thoughts into the pillowed heads of his church members. He followed the Prince of Darkness out and on to Won Bok's house, and there on the ground in front of the door he knelt again. He could see that same infernal visage hovering over the sleeping form of his League president. He entered into mortal combat with him and fought till he saw the enemy depart.

Then from a distance he saw the attack taken up in Suk Ho's house. There he ran and took up the strife again. Thus from house to house the battle shifted through the slow morning hours over the slumbering bodies and hearts of the church members until the great Adversary was fully routed and Simeon went home to a belated bed.

Yet future events showed this to be a typical Corinthian church, not to be healed quickly. And now it was time for the district conference. Much depended on this. If it proved a time of blessing, the whole year would feel the benefit; if not, everyone would suffer loss. The question really devolved upon the leader; and so it was planned that the preachers and the Bible women should meet first for a three days' prayer meeting to be followed by a five days' revival for the church officers. Then last of all the district conference was to be held.

Chapter Three

Broken Bodies

HOT SPRINGS in the Diamond Mountains, Monday evening, November 5, 1928. Ten preachers, three Bible women, and one or two others gathered for a three-day pre-conference prayer meeting. Thus the scene was set for a remarkable event in the annals of Korean church history.

It was the occasion of the Wonsan district conference. But the usual routine of business transacted at such a time would mean little in eternity without a vital touch from above. The leaders must first receive a quickening. Thus it came about that these fifteen met. Their prayer meeting was to be followed by a five days' revival specially for the church officers of Wonsan district, and finally two days were set aside at the close for the business of the conference.

Brother L. C. Brannan led the prayer meeting and a blessing was received, but not yet to the extent that Simeon was longing for. They went into the officers' revival, and the fervor increased. But too many were preoccupied with a school exhibition to get the greatest benefit.

From Simeon's church, besides Kim Chang Hi, a young man who had accompanied him on Monday, three others came on Saturday, the kindergarten teacher Kim Chai Kyung (Lustrous Jade), a young fellow named Ko, and most notable of all, Won Bok, the League president, who held the reins of the dissension one on side. They were two or three days late. That was bad, but on account of their occupations it could hardly be otherwise. Worse than that, they had not come primarily for the revival at all, Simeon felt, but rather for a holiday in the mountains. And another discouraging feature of the situation was that these four were mutual friends, all of one clique. If the leader of the other clique did not come, an early settlement of the dis-

sension looked improbable. Still he prayed earnestly that in spite of lost time, mixed motives, and difficulties, God would touch them ere they left.

That night toward midnight a fellow pastor, Hyun *moksa*, said to Simeon, "Let's go to the church where it's quiet and pray."

In the darkness of the church Simeon prayed and then Hyun prayed. Then there was just silent meditation with an Amen now and then. Then again they prayed aloud. The autumn night air was frosty, but the hours passed without their being aware of time or place. In an agony of prayer a flash like lightning appeared to Simeon. He thought it portended some strange event.

At length they heard some one open the door and come in and kneel for prayer. Again Yi and Hyun prayed in turn. In a little while the newcomer slipped out, only to return soon and sit down behind Hyun and begin talking. Yi *moksa* (pastor) finished his prayer in time to hear the stranger ask if there was a doctor among the group. He was a teacher in the village school, and a good man Yi had heard. His baby was about to die. Christian, so Yi had already heard about that, too; and now he reproached himself for not having gone to call at the house. As Hyun rose with the man to go out, Simeon felt an arm lifting and a voice telling him to go with them.

After looking up Saw, the local pastor together with the four men went to the teacher's house, only to find the baby already beyond hope of human help. But Simeon looked at the child saw it encircled, as it were, by a world of unbelievers and a host of lukewarm religionists, and said to himself: "Perhaps God means this sickness as an occasion for showing forth His glory."

Six knelt together; and as they prayed, a definite impression came to Simeon. A voice

seemed to say, "It will be well to heat some water and give the baby a bath."

Simeon called for hot water as each of the six continued to pray in turn. But the baby's fretting made connected thought difficult; and so Simeon prayed God to quiet the baby. Quietness came, and they went on with their prayers. But now it seemed the baby was dying. Why make further petition for the child? Prayer turned more to confession and asking for forgiveness.

The hot water came. But as the infant was nearly gone, what could be the use of bathing it? On the other hand, why not? It would die anyway. So they bathed it, and prayed again. They did not pray for healing, but rather asked God to make His will clear.

They had almost all prayed in turn once more. It was nearly five o'clock Sunday morning when the baby's nose began to clear perceptibly. This they took as God's answer for healing. Knowing now God's will, confidently they left the house, and Simeon went to the mountain to pray.

Before breakfast, word came that the child was sleeping comfortably. But Simeon and two of the others strangely developed a stomach ache so they could not eat. Simeon, who had charge of the prayer meeting each morning, wondered how he would have the strength to lead it today. Then Saw reminded Yi that he had prayed in the night that God would lay the baby's illness upon them who were better able to bear it.

Anxiety for the baby was gone, but concern for the church remained. A baby's body had been touched, but schism in the Body of Christ cried for healing. That Sunday morning before the service the situation looked peculiarly dark.

Lustrous Jade, the kindergarten teacher, came to Simon's room.

"Pastor," she said, "I shall not be at the morning meeting. I am going to the mountains. Is there anything you want to ask me before I leave?"

"Of course you can go to the mountains and

get joy and blessing," replied he, "more than in the church perhaps. But this is the Lord's day and a special opportunity that will not come your way again. I would say, don't go to the mountains; stay here. That is what I think, but do as you please."

She rose to go. "Go in prayer," warned her pastor finally, "and as the Lord leads, follow, whether it is to the mountains or to church."

As she left, Simeon prayed again that the Spirit would draw these young people and give them a new experience.

Simeon went to church; and as he sat wondering what Lustrous Jade would do, to his unbounded joy, not only she but all four of the young people from his church came in. In the worship they seemed to receive a blessing.

That afternoon they said they were hiking to New Stream Temple, a large Buddhist temple not quite two miles away. As Simeon prayed that God would watch over them, he went into an agony that they might repent and be saved before leaving this meeting. Besides Lustrous Jade, Won Bok and Ko also had work that would call them back on Monday, the former in the county office and the latter in the court.

Monday morning came, and yet the situation was no better. Although no one from the Sunday school superintendent's faction had come, and so hope of actually healing the schism must be deferred for the time being, if only the leaders of one side truly repented, Simeon thought, he might go back to his church with some reassurance.

Lustrous Jade came to Simeon Monday morning. "Pastor, after breakfast I must go," she said, standing outside his door at the hotel, her dainty white silk waist and pleated black skirt partly showing above the veranda floor.

"If possible, don't go; stay for a greater blessing," he urged, and reminded her that the assistant teacher could look after all the children alone for one day.

She half turned and looked across the courtyard where a maple had lost its flaming October gown and stood gaunt and disconsolate in the rude wind. The new stove had just been installed at the kindergarten, and until adjusted it would be hard for one teacher alone. Then too this was the day for the mothers' meeting. Moreover, she must get off on the earlier bus to avoid riding with the young men when they returned.

Simeon countered to each of her objections. Both stove and mothers' meeting could get along somehow without her for one day, and she need not worry about the young men.

She had already incurred the criticism of the people by coming in company with them. It could not be much worse if they went back together.

"But leave that to God and to me," concluded Simeon. "It is for you to get a blessing that changes you. Then go back and be a real leader to the children."

Her eyes lifted pensively to massive Crystal Peak towering over the hotel roof. The heavy frost of the night had made a celestial temple of it, where seraphim might well meet to bow down before their Creator. But her eyes scarcely saw the peak; they looked beyond.

"Well," she said slowly, "I'll do that. Get a blessing first and then go."

Simeon went out to ask the young men to take word, when they returned, that the kindergarten teacher was staying for a blessing. He met Won Bok first. But one glance told him that Won Bok also had changed. He had no idea of going. He wished for a greater blessing, too.

"But you can't stay," said Simeon. "Go on and pray on the road. You can receive a blessing there as much as here."

Won Bok broke into tears.

Simeon saw how deeply he was torn between the necessity of going to his work and the desire to remain for blessing, and they both cried. Just then one or two of the others came by and stopped. Only Ko had not appeared.

"Why? Aren't you going?" said Simeon to the group.

"We too must receive more blessing. We are not going today," they said.

Simon knew it was time to pray, and he took them by the arm and clambered up the mountain and knelt. How they prayed and agonized and confessed their unloving and schismatic spirits.

Then said Simeon to Won Bok, "Go now. Suppose you lose your job."

"That makes no difference," said Won Bok. "Even if I lose my job, I must stay. Pray for my friend Ko that he may receive a blessing too."

Down to the hotel they went. It was breakfast time, and there they met Ko. He was on hand for meals.

"Won Bok and Chang Hi are staying to pray," said Simeon. "You stay too." He delicately refrained from mentioning Lustrous Jade's presence as a motive for remaining.

Ko suddenly found he could not eat. Something was wrong. He began to tremble, then broke into tears.

With his own eyes full, Simeon said, "What's the matter? Eat your breakfast."

"I must stay too," Ko blurted out.

"Amen! Praise God!" rejoiced Simeon. "Eat your breakfast and come to church. Something will happen."

The Passing of Rev. Malcolm C. Fenwick

L. L. YOUNG

ON FRIDAY EVENING December 6th. Rev. M. C. Fenwick of Wonsan passed to his rest. He was in his seventy second year and had he lived two days longer would have completed forty five years of missionary service. He was buried on the hillside near his home which commands a fine view of the city and of the beautiful harbor of Wonsan.

In his passing I feel that a great man has gone from us, for in his devotion to his Lord and to his Korean people he was truly great. I have spent many hours with him in his thatched cottage on the hillside and knew him well. To me he will ever be one of the greatest Christians I have had the privilege of meeting.

He was largely a self educated man but none the less his knowledge along many lines was deep and accurate. He was particularly a good student of the Word of God. I was interested in him from the first time I met him because of his accuracy in revealing to me some of the sham in my own Christian experience and life. In his direct use of "the Sword of the Spirit" he sometimes hurt; but in my case that was necessary in order to heal. His skill in directing a conversation along spiritual lines was great. Few words were wasted on the things of the world. Almost from the moment of meeting he would be talking of things concerning our Lord. Without the slightest suggestion of cant one would be led to look to our mighty Redeemer. Mr. Fenwick had the happy and rather rare art of doing this without appearing pious. It was

impossible to see that burly giant of a man discoursing on the things of God and think of him as pious. Rather at such times one would think of him as he would of an Elijah or a John the Baptist. He was a rugged and fearless presenter of the truth as it is in Christ Jesus. After each visit to his home I have always left with a heart hunger to know more of God's Word and with a renewed desire to walk more closely in fellowship with my wonderful Saviour. To be able to arouse and feed that longing in a fellow being's heart is, to my mind, the best test of a Holy Spirit guided life that we can have.

He was fortunate in the kind of Christians he gathered around him. Like himself they do not always run with the crowd but many of them are the kind of whom it may truthfully be said that they walk with God. Not a few of them after faithful service in Siberia and Manchuria, have won the martyrs crown. Their care in making arrangements for his funeral and the loving way they laid him away in his last resting place, gave abundant evidence of the large place he has in their hearts. There are few to whom the words of Mark 10 verses 29 and 30 could more truthfully be applied, for in Korea he had many spiritual brothers and sisters, sons and daughters.

He gave them the best of his life for forty five years and at death he left them all his earthly possessions. He now lies among them revered and loved awaiting the resurrection morn.

News Items from the Stations

(Northern Presbyterian Mission)

ALLEN D. CLARK

Kangkei

We had the most successful Sunday School Convention we've ever had. In August, 400 came in from the country churches to attend.

This fall, Dr. H. P. Dunlop came for a week of revival meetings in the city and academy. Despite very muddy streets, the church was filled every night, and some seventy came forward, deciding to be Christians. In the academy, the boys themselves started a day-break prayer meeting in the school building every Sunday morning. Thirty out of the 90 students attend. Twenty five students have given their lives for full-time Christian service.

Syen Chun

Dr. Chisholm tells of a rich miner, Choi, who paid \$160 to a sorcerer to find a propitious grave site for his mother. The only "catch" in the situation is, that this same sorcerer has moved his own parents' graves three times in the last two years, because all his grandchildren were girls! Let us hope that both the miner and the sorcerer will find out soon, the truth of the statement that "God is not a God of the dead, but of the living" and honor Him as such.

Pyeng Yang

The Bible Club work continues, having been begun in 1930 with one club of 10 small boys gathered from the streets of the city. There are now 15 such clubs, with an enrollment of 1000 children, in Pyengyang, and over a score of clubs organized in other parts of the country. The course of study centers in the Bible. The children meet for three hours every week-day for worship, Bible study, play and various activities for Christ and His Church. The leaders of the clubs are mainly students from the college, seminary, academies, and Women's Higher Bible School.

Andong

Mrs. Baugh has a day-school meeting in her home. In the part of the city where the East Church is and where they attend, she found so many poor street urchins that she got the idea of forming a free school for them in one room of her house. Two Korean girls help out with the teaching, and about 25 children (girls) attend. They learn hymns, scripture verses, reading, writing and arithmetic. At Christmas time, they contributed considerably to the program of their church. It is certainly a worth while piece of work.

Mrs. Baugh also supervises a women's reading class, once a week. She reports that although the attendance is not large, yet the same women show their interest by continuing to come until they can read the Bible and hymns. Several Korean women help out with the teaching.

At Christmas, a great many garments were made by church women for the very poor. In the East Church, as many as 44 garments were given away, and about ten more were contributed by church members for distribution. A dozen or more families were fitted out with warm clothing.

The women of the three churches willingly gave of their time to help make kimchi (pickle) for the An-

nual Bible Classes for men and women. We missionaries provided the materials, but for the first time, the Christians gave of their time for making it. This kimchi is greatly appreciated by the country people who come in to the classes; they bring their own rice with them. We also found the church women willing to make up large quilts for the Bible Institute students. Again the missionaries provided the materials, but the Koreans volunteered their time for the making, and thus learned a valuable lesson in sharing and helping in the cause of Christ.

Taiku

Just recently, the story of a man in Mr. Lyon's territory has come to us. This man was one of three brothers in a very poor family. He worked for others, carrying wood from the hills, made straw shoes, sold them and bought a field.

At the age of 47, his leg became infected and after three years, he was advised by one of the church members to come in to the Taiku Mission hospital. The leg was amputated and after it healed up, the man bought a donkey and went out to the market, selling paper. Then his eyes went bad on him and for 12 years he did not attend church.

Three years ago, when a new helper, a native of the district, went into the territory, he learned about the man and visited him. The man told the helper that he had been keeping the Sabbath at home, although the neighbors didn't know anything about it. In the Spring of 1935, he called the helper and his own sons together and said that we would soon die and that he wanted a Christian funeral. They promised to do as he requested. In the fall of 1935, he sent word to the church leader to come to his home. He was so ill that he could hardly speak, but he managed to tell them to fetch his old pocketbook and open it. They found copper and silver amounting to ¥21.50 which he asked the helper to use for the church. The grandsons, when they learned of it, said that they would add ¥18.50 to the amount, because of his earnest devotion, making ¥40 (about \$12) in all.

The church has decided to spend part of the money for a communion set—"This do in remembrance of Me"—and buy a bell to call the people to worship.

Sinpin

The monthly letters to the country churches, for which we have "cribbed" the term "Epistolary Evangelism" from the Siam Mission, have been regularly sent out and seem to be helping to fill a need. They carry messages on such themes as Stewardship, Thanksgiving, Temperance, Christmas, etc., as well as helps in the study of certain books of the Bible, reviews of useful books, and other pertinent materials.

As no colporteur can travel, at present, we are taking advantage of every gathering, such as Presbytery, Bible Conferences and Institutes, to sell as many books as possible, believing that though we are not able to give a direct spoken word, the Lord will use and bless the printed message even more than usual. We look forward to the time when the present limitations will be removed and more direct contacts can be resumed.

FAITH

What time I am afraid,
I know that I could see,—
My blinded eyes but opened,
God's angels close to me.

What time my strength is small,
I know that I may feel
The power that God, throu me,
Is waiting to reveal.

What time I lose my way,
I know that I may trust
The hand that clasps my own,
And take the step I must.

Whatever be my need,
I know I need not fear ;
For round me and above,
God's Spirit hovers near.

His messengers are all about
On heavenly missions bent ;
The hosts of Satan fear we not,
But in Him stand content.

Whatever of calamity
May threaten to befall
This is our confidence :
Our Lord is over all !

Lenore Harpster Lutz

How They Spent Their Vacation

HORACE H. UNDERWOOD

Invitations, or more truly, urgent pleas for help from almost twenty churches, lay before the officers of the Chosen Christian College Y. M. C. A. "Come out and help us." "Send us young men to tell the young people of our town of Christ." "Send someone who can sing as well as preach." From various places couched in various terms, came the invitations, but burdened with the same need of help.

It was finally decided first, to make special effort in behalf of a little church close at hand where the College students had carried on work, Sunday by Sunday all Fall. Here was an opportunity for intensive work which might yield much fruit and which could not be abandoned for the perhaps more thrilling call of far away places.

Then from all the calls, four little struggling groups of Christians, two in the South and two in the North were selected for work during the Christmas vacation. Two teams could handle these, going four or five days to each group.

Three boys to a team this time, one a musician. H. J. Mun, one of the finest violinists in Korea and junior in the Arts course went with one team and consecrated his violin to spreading the angels music and message.

The total attendance at their meetings ran to almost 7,000. Some 200 young men met them in earnest inquiry and study into the life of Christ and the meaning of His Message. Between 700 and 1,000 little ones were gathered and taught to know His Name, to sing His Praises, and to say "Our Father" with a meaning no earthly father had been able to give. Day-break prayer meetings, morning classes with young people, afternoon Bible-story hour for children, and evening preaching service made the days full. Seventy-eight such days of service were given in all. At the port of Yohsoo, the building would not hold the crowds and twice they moved to larger quarters, even then to have packed houses. In one group they opened the eyes of the Christians to their responsibilities for others and gave to non-Christians a new conception of what real Christianity might mean. There were some sixty definite decisions for Christ.

And how much did it cost in money? Altogether \$27.00! Seventy-eight days of service at a little less than, 35 cents per day! It cost more precious things than this; so much love, so much faith, so much enthusiasm for the Master, and many other precious gifts.



What's Interesting the Korean Church?

Extracts from Korean newspapers and Magazines

Translated by Y. H. KIM

What are Koreans thinking today about the current thought and life of the world? What are their reactions to the present world situation? What influence does the impact of the western culture and civilization with Korean life itself have upon the thoughtful minds of Korea? What are the thoughts that undulate under the surface of their living? What do they say in regard to their own destiny in searching a way of happy living under the existing economic and social difficulties? Let us listen to some of the leading writers and try to picture the mood of Korean minds.

1. "It is needless to say", writes a prominent novelist, "that war is an evil. We ought to prevent it if it is possible. It should be the ideal of humanity to lead the world out of war. But war is also a natural phenomenon which will not be easily eradicated from humanity. It is impossible to chase out war over night. There are individuals like Jesus and Buddha who believed and lived in absolute pacifism, but war will not be rooted out because of these few individuals. Unless there is a great change in humanity itself, there will be war always in the world.

"If so, the man who wins in war, is better than he who is defeated. The man who fights well, is worthier as a human being. It is one thing that one does not fight on his own principle, and it is quite another that one can't fight on account of his cowardice, or of his cringing love of life. I do say that war is an evil, but the man who is courageous in war, is a worthy being. It is admirable to see those who refuse to fight at any cost, but those who have not courage in the field, are worth nothing. Any race which is morally degraded, is defeated in war. Unless the people of a nation are morally noble, war is impossible. The people ought to have courage to value righteousness more than life, and if a nation can defy the world in war, the nation has the moral qualification to build a Heavenly Kingdom on earth. The people who are afraid of guns and of becoming lifeless in fighting, will never make any contribution to humanity.

"We cannot have them as our husbands, friends and even business clerks; those who do not love righteousness more than life, and value goodness more than existence. Such people are useless. The race which has a great number of them like this, is shameful and is on the way to degradation."

2. "The dominant thoughts in Korea", an essayist writes, "are individualism and egoism. The reasons why these thoughts are in vogue, may be cited as follows. First, these are due to the change in social conditions under the restless economic life; second, to the general trend of thought in the world; and third, to the reaction of Koreans toward their own social movements in the past. If individualism, in its good sense, remains as individualism, it has its value, but when it is united with hedonism, as the condition is in Korea, the people will go down their way of destruction. Society is greater than an individual, and the sane view of life ought to stand strongly on the welfare of society. And when the significance of the welfare of the group is forgotten, there is no sense of sincerity in life. When sincerity is wanting, there will be neither ideals nor human values. Lacking ideals

and worthy principles, one will be satisfied with lower appetites and fruitless actions. Where there is no zeal and blood in life, there will be no light that shines before one. There will be only the mellow satisfaction of material egoism.

"In order to be true to the cause of the people, first, we ought to give up actions which are done thoughtlessly. The above mentioned individualism and egoism come after all from thoughtlessness, and if we think seriously we will not dare take the road of our own downfall. Sometimes we uphold license under the charming name of freedom. We destroy all our past contribution saying that we need new things. One will have a keener sense of responsibility than we see at the present, if one thinks about life seriously. Secondly, there should be a deep consciousness how the life of an individual Korean will have influence upon the Korean people as a whole.

3. "Why are Koreans so confused in thinking as we see them today? What ails their minds? In my opinion," writes another noted writer, "they seem to be unable to harmonize three views of life. Firstly, Koreans have had the ideal of plain living and high ideals. They have believed the Confucian ethical conception that 'there is no greater misery than discontent; no greater calamity than greed.' But this view of life seems to present day Koreans to make a man weak and cowardly. Secondly, Koreans seem to realize that the working principle of the human history has been power. The individual who has power gets success and the nation which has power even at any cost, has conquered others. When power collided with ethical ideals, power has been always upheld. This truth seems to every Korean a new truth that has not been really understood. Every Korean says that he must acquire power by any means. Yet power by any means seems to be worthless, and such a life seems to be empty after all. Lastly, Koreans have received Christian ideals which uphold peace and humility. Doesn't Christianity say that to be great is to work for the other children of the same Father? Doesn't it say that you had better sit at the lowest seat in a group? But this view of life, practiced by only a few, is not the real working principle of the world. Those who really believe in these things and try to follow them, become only dull fools. This is a Christian view of life which everyone says is good, but which nobody really believes in. One can preach this view of life and make a good sermon out of it, but you better not try it when you want to get success in this world.

"Simple living and high ideals? Power? Christian peace and humility? Koreans are today wandering round these three views of life and they cannot make a definite decision. To Koreans the Confucian way of living seems to be forlorn. The Western worship of power is as meaningless as a loud horn. The Christian ideals seem to be merely an uttered dream. The future of Korea, however, will depend on the decision which Koreans form with these three views of life. Will they follow one out of the three mentioned above, or will they create a new road combining the best of the three for their own destiny?"

Contributors' Column

Among our contributors this month are father and son, Rev. Charles Allen Clark, Ph. D., D. D. who came to Korea in 1902 as a member of the Northern Presbyterian Mission (See Feb., 1936, "K. M. F.") and Rev. Allen D. Clark, junior member of the Sinpin Station in Manchukuo of the same Mission.

Mr. and Mrs. D. N. Lutz, of the Northern Presbyterian Mission in Pyengyang since 1921, are both highly trained, Mr. Lutz in Agriculture and Mrs. Lutz in Music. Each has rendered a valuable specialized service in Korea.

Rev. Roscoe C. Coen is a member of the faculty of the Chosen Christian College and of the Committee on Work among the Chinese in Korea. As Associate Editor of this magazine, he has been active in making suggestions, securing articles, reading proof, etc.

Rev. L. L. Young, D. D. is the senior missionary of the Canadian Presbyterian Mission to Koreans in Japan. He came to Korea in 1906 and, when the United Church of Canada was formed, he continued with the Canadian Presbyterian Church. He is collecting the material for our next number, which is to be a "Koreans in Japan Number". He now resides in Kobe, Japan. Since coming to Korea he has been a close friend and associate of Mr. Fenwick about whom he writes.

Horace H. Underwood, Ph. D., Litt. D. is President of the Chosen Christian College. Of the twenty five "second generation" missionaries (including foreign school teachers) now under appointment, who are children of Korea missionaries, Dr. Underwood was appointed first in 1912, and is a member of the Northern Presbyterian Mission.

This month the article by Y. H. Kim, Ph. D., Librarian of Ewha College is of special interest in giving our readers an idea as to what Koreans are thinking.

The serial by Rev. V. W. Peters of the Southern Methodist Mission will continue throughout the year. It is an interesting close-up picture of Korean Church life and of one of its prominent leaders.

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Notes and Personals

Australian Presbyterian Mission

Birth

A son, John Frederick Hamilton, was born to the Rev. and Mrs. Edward N. New on February 10 at Kyumasan.

United Church of Canada Mission

Dr. and Mrs. R. Grierson, having retired last year, are to make their home in Sunderland, Ontario. Their address until April is 24 Rosshill Avenue, Toronto, Ont., Canada.

Southern Methodist Mission

Mr. and Mrs. G. C. Speidel, Seoul, left for U. S. A. on February 10, on furlough.

Northern Presbyterian Mission

A son, Harry M., was born at Pyeng Yang on February 19, to Rev. and Mrs. H. M. Bruen of Taiku.

Death

Capt. E. T. Barstow, Chinnampo, died on February 2. Capt. Barstow had been the transport agent for the O. C. Mining Company since 1897.

Stanley Jones is recognized as probably the most outstanding missionary of this generation. To come under the spell of one of his wonderful addresses is a great privilege. In the January, 1936, number of the Missionary Review of the World, Mrs. Jones has contributed an article on "America through a Missionary's Eyes."

Rev. Harry P. Dunlop, D. D. has recovered from a serious illness in Severance Hospital. He has held nine evangelistic meetings in different parts of Korea. His address while in the Orient is c/o Dollar Steamship Co., Kobe, Japan.

Mrs. Mary Stewart, M. D., who came to Korea in 1911 as a member of the W. M. S., M. E. Church, and later had a private practice in Seoul, died in the United States on Dec. 24th.

Meetings in March

Board of Directors, Presbyterian Theological Seminary, Pyengyang, March 12, 1936, 3:00 P. M.

Board of Trustees, Christian Literature Society, Seoul, Friday, March 13, 1936, 9:30 A. M.

Executive Committee of the Federal Council of Missions, Friday, March 13, 1936, at 4:00 P. M. in the Christian Literature Society Board Room.

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